

The

S

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May 1992

News for and about
Seventh Day Baptists

God of the Sabbath

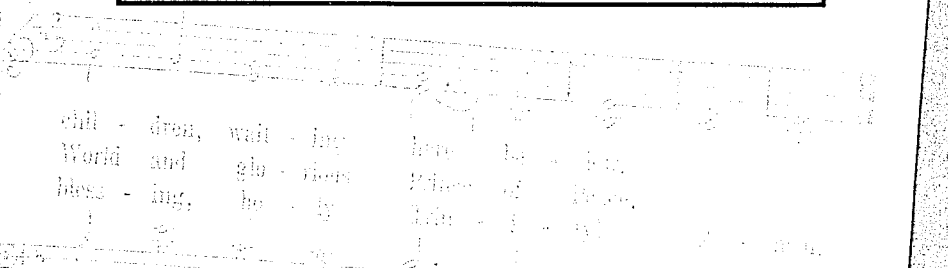
With dignity



I God of the Sabbath, who
in Christ, Thou art Lord of
the Spirit, and all grace.



**Hymns of praise
for God's Holy Day**



Campgrounds in the vicinity of Carroll College

Circle K Campground, Palmyra, WI, junction of Hwy. 59 & 106; 94 sites. Phone (414) 495-2896.

Ottawa Lake Campground near Eagle, WI; 100 sites—50 with electric. Phone (414) 594-2135.

Country View Campground at Mukwonago, WI, S 110 W. 26400 Craig Ave.; 156 sites—27 full hook-ups, 104 water and electric. Phone (414) 662-3654.

Wisconsin State Fair RV Park at I-94 (Exit 306-84th St.); 88 sites—electric. Phone (414) 257-8844. (Note: The State Fair will be in session—advanced reservations advised.)

Concord Center Campground, Sullivan, WI, W901 Concord Center Dr., off I-94 at Sullivan Exit. Phone (414) 593-2707.

Lake Lenwood, West Bend, WI. (414) 334-1335.

Kettle Moraine State Forest, Visitor Center on Hwy. 59, three miles west of Eagle. Four family campgrounds: Ottawa Lake, Pine Woods, LaGrange, and Whitewater. Only Ottawa Lake has electricity.

Some Waukesha County parks offer camping. For more information, call the administrative offices: (414) 548-7801.

Lazy Days Campground, West Bend. Phone (414) 675-6511 or 6512.

Yogi Bear at Caledonia, WI, off I-94 1/2 mile south of Milwaukee County line, 7 Mile Road exit, east two miles, north on Hwy. 38, 1/4 mile. Phone (414) 835-2565.

Bark River Campground near Rome, WI, 2340 W. Hansen Rd., Jefferson, WI 53549. Phone (414) 593-2421 or (414) 791-7620.

Motels in the Waukesha area:

Fairfield Inn
20150 W. Blue Mound Rd.
Waukesha, WI
1-800-228-2800

Leilani Motel
18615 W. Blue Mound Rd.
Waukesha, WI
(414) 786-7100

Midway Motor Lodge
1005 S. Moorland Rd.
Brookfield, WI 53005
(413) 786-9540

Country Inn Hotel and
Conference Center
2810 Golf Rd.
Pewaukee, WI 53072
1-800-147-6640

Knights Inn
2501 Plaza Ct.
Waukesha, WI
(414) 785-1590

Holiday Inn
2417 W. Blue Mound Rd.
Waukesha, WI
(414) 786-0460

Country Pride Inn
2412 Milwaukee St.
Delafield, WI 53018
(414) 646-3300

There are many other
motels in Milwaukee, WI,
and nearby areas.

Budgetel
20391 W. Blue Mound Rd.
Waukesha, WI
(414) 782-9100

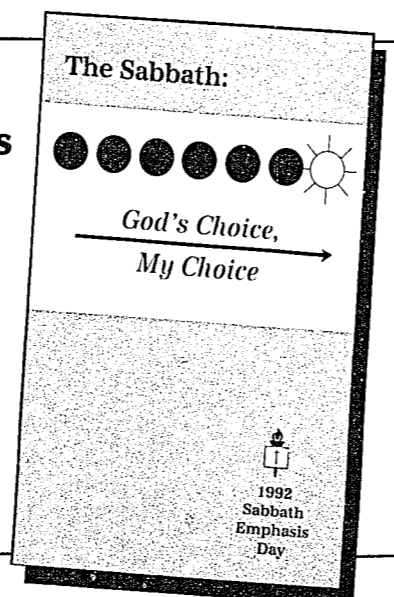
Joanie's Bed and Breakfast
615 E. Neuhall Ave.
Waukesha, WI
(414) 542-5698

Helping Hand Editor Vacancy

The Sabbath School Committee of the SDB Board of Christian Education has announced the retirement of Pastor C. Rex Burdick from the editorship of *The Helping Hand* with the completion of his 1992 contract. The Committee invites you to submit your nominations for the position to the Board office. Interested applicants are requested to submit a letter of interest, writing sample, and resumé. Job description and contract terms are available upon request from the Seventh Day Baptist Board of Christian Education, Inc., Box 115, Alfred Station, NY 14803.

Sabbath Emphasis Day

May 16
in your
local church



The Sabbath Recorder



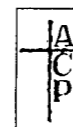
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Who are Seventh Day Baptists?

If you've never read *The Sabbath Recorder* before, you might be wondering who Seventh Day Baptists are. Like other Baptists, we believe in:

- the saving love of Jesus Christ.
- the Bible as the inspired word of God and a record of God's will for man. The Bible is our authority both for our faith and our daily conduct.
- freedom of thought under the guidance of the Holy Spirit.
- the congregational form of church government. Every member of the church has the right to participate in the decision making process of the church.

The seventh day

God commanded that the seventh day (Saturday) be kept holy. Jesus agreed by keeping it as a day of worship. We observe the seventh day of the week (Saturday) as God's Holy Day as an act of loving obedience—not as a means of salvation. Salvation is the free gift of God through Jesus Christ.

It is the joy of the Sabbath that makes Seventh Day Baptists just a little bit different. If you would like more information, write: Seventh Day Baptist Center, 3120 Kennedy Road, PO Box 1678, Janesville, WI 53547-1678. Phone (608) 752-5055; FAX (608) 752-7711

SDB song writers and musicians

by Don A. Sanford

Seventh Day Baptists are a singing people! If you don't believe that, just go to Conference and listen to the music. I don't know of any other church where one can go and pull together a group of singers who can sing the type of anthem music that we have done with just one or two rehearsals.

About a dozen years ago, I attended a reunion picnic for the Summer Christian Service Corps (SCSC) alumni and their families at a mountain park outside Denver, Colo. After we sang the Doxology in four-part harmony, the caterers remarked, "We thought the group was just a bunch of young people from all over the country; we didn't know it was a choir!"

I was asked one time at Confer-

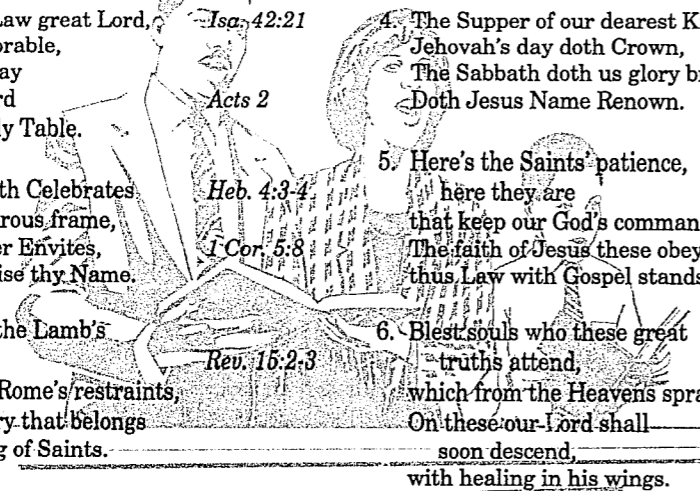
ence if the choir was made up of professional singers. I answered to the effect that if you mean we are paid to sing, "No." But if you mean that we use singing to profess our faith, then we are "professionals"! This is in keeping with Paul's instruction to the Colossians:

"Let the word of Christ dwell in you richly, teach and admonish one another in all wisdom, and sing psalms and hymns and spiritual songs with thankfulness in your hearts to God. And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him" (Col. 3:16-17).

One of the early Seventh Day Baptist pastors connected to the Fifth Monarchists was Thomas

Tillam. The 1657 edition of his book, *The Seventh Day Sabbath, Sought Out and Celebrated*, includes a hymn. Tillam prefaced the hymn with the statement: "Celebrating the Lord's Sabbath, with joyful Communion in the Lord's Supper by 200 Disciples at Colchester, in profession of all the Law's Precepts, Exodus 20, and Gospel's Principles, Hebrews 6."

Each line of the hymn has a biblical reference to its thought printed in the margin. It follows the Common Meter, or 8-6-8-6 metric pattern, and could be sung to such tunes as "O For a Thousand Tongues to Sing," "In Christ There Is No East or West," "According to Thy Gracious Word," "Immortal Love Forever Full," "O God Our Help, In Ages Past."

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1. To magnify thy Law great Lord,
and make it honorable,
Thy saints this day
with one accord
approach thy Holy Table. *Isa. 42:21*
 2. Thy Royal Sabbath Celebrates
thy fingers' wondrous frame,
Thy sacred supper Enivites,
our hearts to praise thy Name. *Acts 2*
 3. With Moses and the Lamb's
sweet songs
Souls freed from Rome's restraints,
Proclaim the Glory that belongs
to thee great King of Saints. *Heb. 4:3-4*
1 Cor. 5:8
 4. The Supper of our dearest King,
Jehovah's day doth Crown,
The Sabbath doth us glory bring,
Doth Jesus Name Renown. *Mark 2*
 5. Here's the Saints' patience,
here they are
that keep our God's commands,
The faith of Jesus these obey,
thus Law with Gospel stands. *Rev. 14:12*
 6. Blest souls who these great
truths attend,
which from the Heavens sprang,
On these our Lord shall
soon descend,
with healing in his wings. *Rev. 22:14*
Mal. 4:2

The music tradition of Seventh Day Baptists is alive and thriving. To paraphrase Hebrews 11:32—

And what more shall I say? For time would fail me to tell of J.M., Mary A. and James Stillman, of William C. Daland, Francis and Herbert Saunders, A.J.C. Bond, Janet Thorngate, Margaret Pratti, Elizabeth Fisher Davis, Lannette Calhoun, and a host of others, who through faith conquered rhyme, enforced rhythm, received inspiration, but did not shut the mouths of worshipers... We are surrounded by a host of witnesses. *SR*

Our heritage in Christian song

by Albert N. Rogers

The Psalmist sang, "I will set my ears to catch the moral of the story and tell on the harp how I read the riddle." We may be concerned with our worldly and political situations; but we need to deliberately set our ears as the gospels urge, that the Scripture may be fulfilled in our ears. Perhaps a guitar is the modern equivalent of the Bible harp. Whether we play it or not, the important thing is our song—a song informed and sensitive to the values of the Gospel.

Our heritage in Christian song stems from the Psalms of David. Even earlier, we read of Moses' song of deliverance, with Miriam helping (Ex. 15), and the song of Hannah's joy (1 Sam. 2). The Psalms of the Old Testament, and those sung by the disciples in the Upper Room, preserve for us the ancient Hebrew worship and the joy of Christian fellowship.

The New Testament gives us fragments of many early Christian songs: the Song of Mary (Luke 1:46-55), the angel's song of "Gloria in Excelsis" (Luke 2:14), and Simeon's blessing with the parents of the child Jesus, "Lord, now lettest Thou thy servant depart in peace... for mine eyes have seen thy salvation..." (Luke 2:29-32). 1 Timothy 3 gives us another fragment of early Christian song (3:16). And chapters 15 and 19 of the Book of Revelation preserve for us the triumphant songs of early Christians.

The apostle Paul urges his listeners to sing and pray with the mind and the spirit (1 Cor. 14:15). Handel may have had that in mind when he wrote the "Hallelujah Chorus," perhaps one of the most exalted hymns of the English language.

"Gloria Patri" (Glory be to the Father) is generally ascribed to the 17th century English historian Bede who, though imprisoned, sang with his harp in his cell. "Stabat Mater" also comes from England when Latin was the law of the land. The vast contribution from English-speaking people to the world of Christian song may be seen in a single hymn, "Jerusalem, the Golden"—said to have been published in 250 tongues.

The minnesingers of Germany, companies of singers often secular in their repertoire, contributed to the practice of hymn singing in the Reformation period when church music ceased to be reserved for only clergy and choirs.

John Huss, who was burned at the stake for heresy, is said to have died singing.

Martin Luther was a music lover. At least 37 hymns are traced to him, some translated from the old Latin rituals. Most famous is his "A Mighty Fortress is Our God," based on Psalm 46. Luther also wrote a Christmas song for his little four-year-old boy, Hans:

*"Ah, dearest Jesus, holy child,
Make thee a bed, soft, undefiled
Within my heart, that it may be
A quiet chamber kept for thee."*

In that harsh time when Pastor Martin Rinkart had soldiers quartered in his parsonage, and each day had to conduct funerals for 40 or 50 victims of pestilence and hardship, he could still sing:

*"Now thank we all our God
With heart and hands and
voices,
Who from our mother's arms
Hath blessed us on our way*

*With countless gifts of love
And still is ours today."*

Paul Gerhardt, who had been a boy during the Thirty Years War, could sing as pastor of the great St. Nicholas church in Berlin:

*"Jesus, thy boundless love to me
No thought can reach, no tongue
declare;
O knit my thankful heart to thee
And reign without a rival there.
Thine, wholly thine alone I'd live.
Myself to Thee entirely give."*

One more example for us today was Nicholas von Zinzendorf, inspired by the Wesleys across the English Channel. In his time, he composed 2,000 or more hymns, many lost to us today. He has left us his great exhortation:

*"Jesus still lead on till our rest
is won;
And although the way be
cheerless
we will follow calm and fearless;
Guide us by thy hand to our
fatherland!"*

Some of my earliest memories are when our family sang around the piano on Sabbath afternoons. Pastor William M. Simpson started four of us boys in the Brookfield, N.Y., church singing quartet music, and I shall always be grateful to him. These are precious memories.

Church membership classes might well study our rich heritage in Christian song, and hymn study may be a supplement to Bible study. *SR*

*Rev. Albert Rogers is a retired
SDB pastor living in Alfred Station,
N.Y.*

Hymn Contest a winner

Our 1992 Sabbath Hymn Contest was a success! We received enough entries to judge, and had an enjoyable time reading, listening to, and singing the new pieces.

Five judges (all musical SDBs from the Janesville area) reviewed each piece without knowing the identity of the author or composer.

Each hymn was kept anonymous while the judges:

- read the words in the same computer format
- heard the music played on the piano
- saw the complete score while listening to the accompaniment

Open and lively discussion resulted in tallied points based on these criteria: Singable; Biblical; Understandable to laypeople; Glorifying to God; and Overall impression.

The judges chose one winner for each of two hymn categories—"Words only"; and "Words and Original Music."

Congratulations to our winners and much thanks to those who entered the contest. May the Lord be praised as we lift Him and His Sabbath up in song.

The contest winners:

"Words only": **"The Sabbath Is a Hallowed Place"** by Beth Kolstad (below). Beth reports that "the Lord gave me this song early one morning—and I've been singing it ever since." The tune is "O God, Our Help in Ages Past." Beth attends the Milwaukee, Wis., SDB Church.

"Words and Original Music": **"Sabbath Day Hymn"** by Joyce Martin (page 7). Joyce is a member of the Plainfield, N.J., SDB Church.

Beth and Joyce will receive *A Choosing People*, our new history book by Don A. Sanford. Great job!

"The Sabbath Is a Hallowed Place"

Words by Beth Kolstad

Tune: "O God, Our Help in Ages Past"

1. The Sabbath is a hallowed place
Where cares are laid aside.
Into God's loving arms I run
And in His Rest abide.
2. The Sabbath day is short but sweet;
The days between seem long.
But Lord of Sabbath is complete
And in His strength I'm strong.
3. Oh Lord of Sabbath stay with me,
Your light upon me shine.
The Sabbath a reminder be:
Thy cov'nant love is mine.

© 1992 by Beth Kolstad

Sabbath Day Hymn

Words and music by Joyce Martin

1. In six days was cre- a- tion wrought By Thee, O Lord,-- Who chan- geth not;
2. To Mo- ses came the Law of God From Thee, O Lord,-- Who chan- geth not.
3. Thru faith the saints of old were bought, Saved by Thee, Lord,-- Who chan- geth not.
4. Thy Word in the New Cov- en- ant, Giv'n by Thee, Lord,-- Who chan- geth not,

And Thou didst rest the sev- enth day, De- creed all peo- ple do the same.
The fourth of these re- mind us keep The Sab- bath sanc- ti- fied to Thee.
We, too, are pur- chased thru that faith, Sal- va- tion is Thy gift by grace.
De- clares Thy chil- dren of to- day O- bey Thy Laws If love's a- flame.

CHORUS

O, Di- vine Fa- ther, We praise Thee and Thy Son.

We wor- ship Thee in the Spir- it On this Sab- bath Day which hath be- gun.

VERSE 5.

O Lord, of Thee we would be taught,
Our Father God, Who changeth not!
We give Thee back what is Thine own,
Our body, spirit, and our soul.

© 1992 by Joyce Martin

Other fine entries to the Sabbath Hymn Contest (winners of Parker Pens)—

Pastor Steve Crouch, Bay Area, Calif., assures us that the Sabbath is coming soon!

Sabbath Is Coming Soon!

Words & Music: Steven Crouch

Lively Fine

Sab-bath is com-ing, Sab-bath is com-ing, Sab-bath is com-ing soon!

1. 1st day, 2nd day, God cre - a - ted; Sab-bath is com - ing soon! 3rd day, 4th day,
 2. Is-rael rest-ed on the Sab-bath; Sab bath is com - ing soon! Je - sus kept the
 3. Six days we may do our la-bor; Sab-bath is com - ing soon! Sev-enth day we
 4. Who will come to get His peo-ple? Je-sus is com - ing soon! When he comes we

God cre-a-ted; Sab-bath is com-ing soon! 5th day, 6th day, God cre - a - ted
 Sab--bath ho-ly; Sab-bath is com-ing soon! Ear-ly Church en-joyed the Sab-bath:
 rest and wor-ship; Sab-bath is com-ing soon! Ev-ery week a taste of Hea-ven;
 rest for-ev - er; Sab-bath is com-ing soon! People of God, lift up your heads!

D.C. al Fine

Sab-bath is com-ing soon! God has fin-ished all His work. Sab-bath is com-ing soon!
 Sab-bath is com-ing soon! Why not keep it yet to-day! Sab-bath is com-ing soon!
 Sab-bath is com-ing soon! Rest-ing in our Lord and God! Sab-bath is com-ing soon!
 Je - sus is com-ing soon! There re-mains a Sab-bath rest! Sab-bath is com-ing soon!

© 1992 by Steven Crouch

Received after our contest deadline, this hymn by Linda Harris, Nortonville, Kan., lifts up the Holy Sabbath Day:

The Holy Sabbath Day

1. On the Holy Sabbath Day we lift our voices up to You. On the

Holy Sabbath Day we bow in thankful pray'r to You. O

Lord, we worship You, You are our strength, You are our life. We

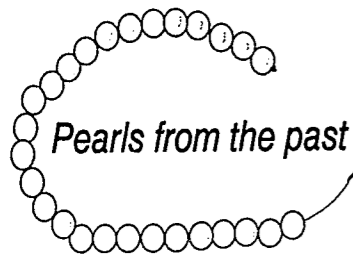
worship and a-dore You, Lord our God.

2. At Creation, You worked six days
 And then You rested on the next.
 Now we obey Your Word
 And on the seventh day we rest.
 A day for rest and praise,
 A day for worship and for prayer.
 We worship and adore You, Lord our God.

4. On the Holy Sabbath Day
 We come to Your house once again.
 On the Holy Sabbath Day
 We come together in Your name.
 O Lord, we worship You.
 You are our strength, You are our life.
 We worship and adore You, Lord our God.

3. As a doe longs for flowing steams
 So long our souls for You, our God.
 As a doe longs for flowing streams
 So long our souls for You, our God.
 O Lord, we seek for You.
 You are our strength, You are our life.
 When shall we go to seek the face of God?

© 1992 by Linda Harris



Pearls from the past

A Sabbath clock

by Don A. Sanford, historian

Next to Dr. A.H. Lewis, I would consider Dean A.J.C. Bond the greatest Sabbath promoter for Seventh Day Baptists of the past hundred years. He wrote a number of books dealing with the Sabbath; he championed the Sabbath in ecumenical circles where he was widely recognized and respected for his convictions; he was one whose quiet devotion made an impact upon his students. In his little book entitled, *When I Was A Boy* (published in 1928 by the American Sabbath Tract Society), Dean Bond used his father's clock to illustrate the text from Ezekiel 20:12—"I gave them my Sabbaths, to be a sign between me and them."

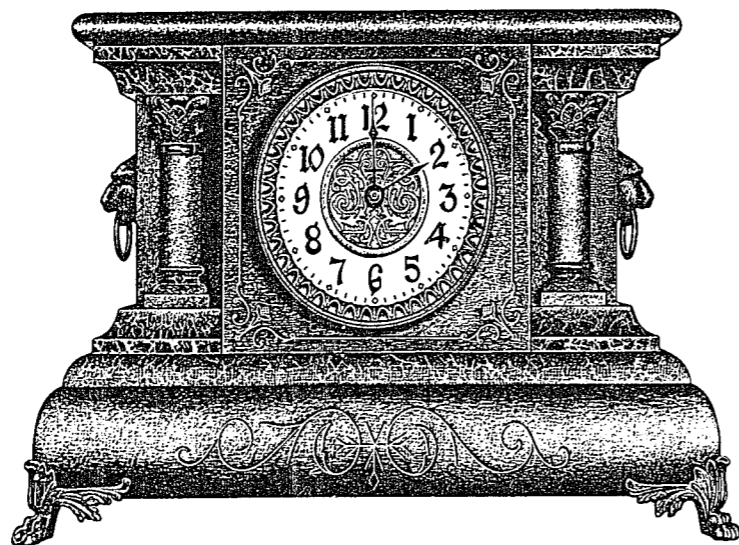
One day when I was a very small boy, before I was old enough to go to school, my father bought a new clock, and brought it home and set it on the mantel over the fireplace. The other boys were at school, and my mother said to me, "Now, let us say nothing to the boys about the clock when they come home from school, and see if they will notice it or hear it tick."

I remember how excited I was. I was afraid I just couldn't keep from looking, and would give it away. I managed though! And I remember how Charley came in talking and telling something—just as children always do when they come home from school—when, suddenly he looked up in great surprise, for he had heard the ticking of the clock and saw it right there on the mantel. Then I could tell him about it, for that was what I had been aching to do.

The tick of that clock became a very familiar sound to me during

the next twenty years, before I went away from my boyhood home to make a home of my own. All times of the day, and sometimes in the night, when I would be awake, the "tick tock" of that clock fell upon my ear and broke the stillness. And as it counted off the

old home of my earliest years, with the open wood fire and the tall spinning wheel, and with the family circled about the hearth. I recall the tender love of my mother and the kind, protecting care of my father, as that old clock ticks away on the mantel. And I can see my



hours, it would start with a whiz; and then without more ado, it would strike off the number in rapid strokes as if to warn us that time was precious, and it was swiftly passing.

A few years ago, my father gave me that old clock which carries so many memories of the old home. Now it sits on the mantel in my study and ticks off the minutes just as it used to do "some forty years ago." And when the fire is burning low in the grate, and I have put aside my book and all is still in the house, I sometimes listen to the familiar tick of the old clock, and in memory I can live over again the scenes of my childhood. The ticking of the clock takes me back to the

father as he used to get up from his chair, at the right of the fireplace, to wind the clock—a notice always that it was time to go to bed. All these things, and many more, come back to me from the ticking of that clock which my father brought home so many years ago when I was a little boy and which a few years ago he gave to me, and which now sits on the mantel in my study.

What I have told you about the clock is all true. But to me it is also a parable. It teaches me a lesson of heavenly things, and I hope you can get the lesson also. Our heavenly Father has given to me, and to all his children, a timepiece which tells us of his love, and helps us to

cont. on page 21



SR Almanac

Where we
have been...

One year ago—May 1991

Sabbath emphasis issue features testimonies by high school students Kristin Rood and Tim Johnson. Rod Henry's new Bible study series on the Sabbath begins.

"Pearls" column lists many recent books which note items of SDB history.

New Summer Youth Director, Andrew Camenga, announced.

Pastor Andrew Samuels ordained in Miami, Fla. Report of recent "marriage"—the merging of the Texarkana and Fouke, Ark., SDB churches.

Five years ago—May 1987

Articles by Rachel Kenyon and Edgar Wheeler help celebrate Christian Family Week.

Anticipating the construction of a new facility, the Riverside, Calif., church receives brass bell from Farina, Ill., SDB Church.

Ernest K. Bee Jr. affirms the ordinances of baptism and Lord's Supper.

The gift of a new 40-horse power outboard motor makes its way to Guyana for SDB ministries there.

Executive Secretary Dale Thorngate notes several Sabbath references from recent Sunday books and seminars.

10 years ago—May 1982

The Life Ventures Committee of the Board of Christian Education prepares material for all ages to participate in Christian Family Week.

New book of Sabbath poems, *Handfuls of Corn*, authored by Thomas McElwain.

Pastoral changes: Gordon Lawton from Ashaway, R.I., to Boulder, Colo.; Wayne Babcock from Centralia, Wash., to Richburg, N.Y.; Elmo and Madeline Fitz Randolph retire after 41 years of pastoral ministry.

"Missions" news sheet sharing missions information, now mailed with new *Lead-Line* newsletter.

Board of Christian Education promotes Marriage Communications Labs.

25 years ago—May 1967

Ernest Bee Jr. guest-edits special issue: "The Church in the World." Writers include Wayne Maxson, Wesley McCrea, Luan Ellis, Clifford Hansen, Eugene

Fatato, E. Kay Bee, and the David Pearsons. The guest editor explores the Sabbath as an "expression of relationship."

North Loup, Neb., is the site for the biennial Minister's Conference. Theme is, "The Minister's Role in Church and Society." Leon Lawton leads seven worship studies, "Portraits of a Minister."

Special Memorial Day issue highlights testimonies from servicemen and military chaplains.

At Minister's Conference, Herbert Polan, age 84, remarks that he had been pastor of nine of the ministers present.

New science building on campus of Salem (W.Va.) College receives additional government grant of \$200,000.

Construction of missionary house in Blantyre, Malawi, going ahead of schedule.

50 years ago—May 1942

SR offers separate "supplement" of a worship service and Sabbath hymns to celebrate Sabbath Rally Day. The supplement "may be removed... without mutilating the *Recorder* itself."

Sermon, "Christ, the Sabbath, and You," presented by "one of our youngest pastors"—Earl Cruzan.

Cover for the May 18 issue lists 65 men in the armed services.

News of the March 25th passing of missionary Anna West reaches the editor's desk.

Another young pastor, Victor Skaggs, gleans important Sabbath statements from sermons, tracts, and books for the Young People's column.

...where are we headed?

Pray...

- for deeper, and biblical, Sabbath convictions
- that our public relations carry a positive image
- for our many summer ministries
- that we honor our mothers and veterans
- for the upbuilding of Christian families
- with thanksgiving for former pastors
- for God's awakening Spirit to move among us



Take a break, without guilt

"Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you, and learn from Me, for I am gentle and humble in heart; and you shall find rest for your souls" (Matthew 11:28-29 NASB).

In our society today there is an emphasis on performance. We are told that we should always give 100% or more to a job, a project, or ministry. Those who continually push themselves to the maximum are seen as very loyal to the company.

A person with tremendous drive will be rewarded through raises, promotions, or other incentives, even though it means long hours of work, much time away from the family, and not getting much sleep. We are told that we need to make the most of our time, get the most out of life, and get the most for our money. We often push others and ourselves to do the most work, get the most accomplished, be the most time efficient.

God has given all of us gifts to be used. He wants us to work to our potential, to become the men and women of God that He desires us to be. But at the same time, He doesn't want us to "overload."

He created us with physical bodies that have needs and limits. We are not designed to work seven days a week, 24 hours a day. He created us with bodies that need rest on a regular basis, for several hours each day, and for one day a week.

All of us, whether we want to admit it or not, need to take time each day and each week to allow God to rejuvenate our spirits and bodies. We can't "do" all the time; sometimes we need to rest.

God has given us the Sabbath as a time to find the needed rest for our souls, as well as the physical rest our bodies need. Most of the time, we enjoy the Sabbath as a day of worship and fellowship. But sometimes we may enjoy the Sabbath by getting away from our normal routines and leaving our homes on a family outing.

To some of us, rest includes hearing the Word of God proclaimed on Sabbath morning. (Hopefully this is something we really enjoy!) But rest can also include a family picnic near a quiet stream. To some, rest may mean a family dinner at home, while to others it may mean a chance to eat at a restaurant, not having to cook or wash dishes.

We should never feel guilty for taking time to rest. We should

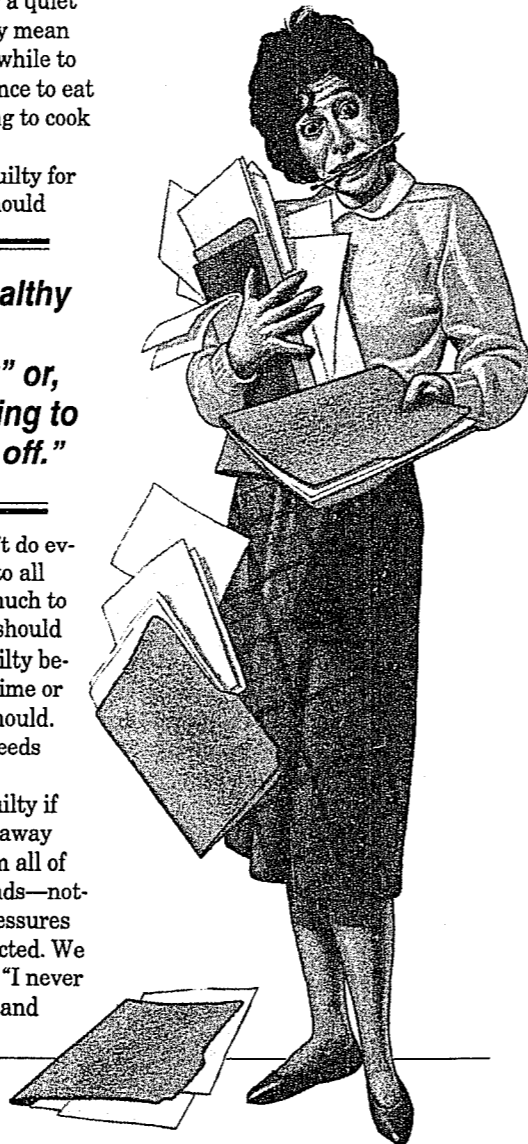
It's okay and healthy to declare, "I need a break" or, "My family is going to take some time off."

never feel guilty if we can't do everything, or be all things to all people. (I'm speaking as much to myself as to anyone!) We should never make others feel guilty because they can't give the time or the effort we think they should. Perhaps that individual needs more "rest" than we do.

We should never feel guilty if sometimes we need to get away with our family, away from all of life's pressures and demands—noting that sometimes the pressures and demands are self-inflicted. We should not say with pride, "I never take a vacation." It's okay and

healthy to declare, "I need a break" or, "My family is going to take some time off."

It seems to me that if all of us—companies, businesses, *everyone*—would realize that as we rest in the Lord, and as we give our bodies a chance to be refreshed, we will be able to perform in an exemplary manner. We don't always need to work long hours to produce maximum results. We will be more efficient and more effective in our jobs, and in our ministry, if we take the time for rest as God planned. *SR*



The compelling power of the Gospel



Mynor Soper

Since the philosophies of men offer no real hope beyond this present life, there is no compelling reason to accept one above the other. Not so with the Gospel of Christ. Here alone we are presented with a viable option. Here alone we are confronted with the claims that there is a rational, intelligent, all-powerful, and loving Creator.

God is deeply interested in mankind's ultimate destiny. Indeed, He was willing to provide us with an opportunity to defeat the great enemy—death—and enter with Him into eternal life!

Now if that is true, it is the best news our world has ever heard! It speaks to the longings of every heart and mind. It erases much of the sorrow, pain, and desperation of life. There is purpose to existence after all.

Jesus came proclaiming such a Gospel. He not only proclaimed it; He demonstrated it. With a word, He demonstrated God's power to banish disease, hunger, and even death. By those demonstrations He proved His claim of being God's Son, come down from the Father.

Then, Jesus carefully pointed out the one path that leads to God and eternal life. He, being God's son, would lay down His own life; allow His own blood to be spilled to pay the price of sin's debt, which is the only claim Satan has on us. He

would take upon Himself the guilt of all mankind and the wrath of a righteous God. We are free!

We are free from all the sin and guilt, and the hopelessness of vain philosophies. Free to leave all that behind and come home to the Father. The only requirement is to believe on Him, Jesus, as our Savior and Lord.

Hear His words recorded in John 5:24—"Truly, truly I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." To Martha He said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live" (John 11:25). Again, in John 6:40, "And this is the will of him that sent me, that everyone that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up again at the last day."

These are fantastic claims! They certainly raise our level of hope. But if Jesus simply made those claims and then died and was buried, and today we were to make pilgrimages to visit where He rests in the grave, those claims would be as empty as others' claims of godhood. But the fact is, He not only died to pay the price of man's sin; the third day after His burial, He rose again from the grave, even as He said He would (Luke 9:22; John 10:17, 18). The fact of His victory over death was attested to by all the disciples (except Judas) and by over 500 witnesses at one time (1 Cor. 15:6).

The resurrection of Christ from the grave clinches, as truth, all the claims Jesus ever made. In his letter to the Romans, the Apostle Paul emphatically states that Jesus "was declared with power to be the son of God by his resurrection from the dead: Jesus Christ our Lord" (Romans 1:4). On that truth alone we

can base our confident hope that because He lives, we shall live also (John 14:19).

Suddenly we are not talking about philosophy or theories or speculation. Now we are talking about historical, verified proofs.

The hopeless, lost condition of those who have never put their faith in Christ, and the fact that we possess the only truth that can save them, should compel us to share these glorious truths with them. No other theory or philosophy or religion offers a hope based on a living Savior! Call it evangelism, witnessing, or simply sharing, it is communicating the best news the world has ever heard.

Believing, with eternal life as a result, means to trust Jesus as our Lord and Savior. To do so means that we are born anew! From above! We have a new spirit; a spirit that is not dominated by the philosophies and reasoning of the world. Rather, this new spirit which the Father puts in us is one that is illuminated by truth. We recognize God, the Creator, as our Father.

We no longer see ourselves as humans destined simply for the grave and nonexistence. We see ourselves as "sons" of God. This frees us from death's stranglehold, which had robbed us of our rightful heritage. Armed with this assurance, we are free to act like sons of God rather than of Satan. The bondage of sin and death is broken. Now our spirits can truly soar so that we "mount up with wings as eagles" and begin the glorious pilgrimage of discovering what it really means to become sons of God!

Wouldn't such a prospect be interesting to most anyone? Why should they not want to hear of it? Why should we not want to share it? Indeed, such good news *compels* us to share. *SR*

REGISTRATION INSTRUCTIONS

Seventh Day Baptist General Conference

Carroll College
Waukesha, WI
August 9-15, 1992

Dale Green, Registration
1328 Ruger Ave.
Janesville, WI 53545

•Deadline for pre-registration: June 30

All those with any special requests (transportation, first-floor rooms, special needs, etc.) must apply by June 30. Pre-registration is recommended for all others in order to provide you with the best possible accommodations. Pre-registration lines are much faster because your required name tag and information packet will be waiting for you.

•On-campus registration will be held in the Campus Center Lobby.

Lines will be marked—"Pre-registered—Paid," "Pre-registered—Not Paid," and "Not Pre-registered."

•Hours to register: Sunday, August 9, from 10:00 a.m. to late evening. Monday-Friday, from 9:00 a.m. to 5:00 p.m., and after the evening service.

If you are coming just for Sabbath, August 15, please pre-register. (See "Line 3" on form.)

•About the Registration form:

1. Please list all names as you want them to appear on the official name tags, last name first. Ages must be given for those under 18, as well as last school grade completed as of June, 1992. In order to give special recognition to first-time Conference attendees, please identify yourself.

There is **no charge** for children 0 to 4 years of age. However, all names must be listed to ensure that everyone attending Conference is covered by insurance.

2. Registration fee. Everyone attending General Conference either full or part-time is required to pay the registration fee. It covers the fee for use of the college facilities, for the materials that are produced and circulated, and for insurance on each individual at Conference, or at Conference activities. It also gives us an accurate count of the number of people in attendance.

Room: Linens (provided in room fee) include sheets, pillow and pillow case, towels and washcloths. There are two beds per room, and the college will allow

two people, through age 11, to sleep on the floor. However, we recommend that no more than one sleep on the floor because rooms are small.

There are 160 air-conditioned rooms available on a first-come, first-serve basis. Elevators are available in the areas we are using.

Meals. Meal tickets for the entire week are \$94.75 for adults (age 12 and over) and \$66.15 for children (ages 5-11). Children age 4 and under are free. Breakfast Sunday morning is *not included* in the meal ticket. You may purchase that meal at the door. If you will not be attending for the entire week, you may purchase meals in advance by the day at a cost of \$14.75 for adults and \$10.30 for children. No individual meals may be purchased ahead of time. However, you may purchase meals at the door. The cost of individual meals are:

Meal	Adults (12 and over)	Children (age 5-11)
Breakfast	\$3.50	\$2.45
Lunch	\$5.00	\$3.50
Dinner	\$6.25	\$4.35

4 & 5. Banquet Tickets. Please register for the Women's and/or Youth Banquets so we know how many to plan on. (Banquet prices are discounted with meal ticket.)

•Nursery Services:

Nursery services will be provided throughout the Conference week. Parents using the nursery are asked to help for half a day some time during the week.

•Lost Key charge:

There will be a \$25.00 charge for lost dorm keys.

•Transportation:

7. Attendees traveling by air will come to the Milwaukee (Mitchell Field) airport. If you require travel from the airport, please notify the committee of arrival and departure times, either by pre-registration, or by contacting the transportation chairman. Requests for transportation must be made by July 15th.

Seventh Day Baptist General Conference Registration—1992

1. NAME	LAST	FIRST	INITIAL	Child's School Grade Completed	SEX	AGE	Mark X if 1st Conference	Mark D if Delegate	CHURCH

For additional children, use extra paper.

Address _____

Special Requests _____

Name of Sponsor (All youth under 18) _____

Fees: Adults (Age 12 and over); Children (Ages 5-11); [Children, 4 and under, FREE]

2. Full Week Plan	# persons	rate	amount	3. Per Day Plan	# persons	#days	rate	amount
Registration:	Adults _____	x \$44.80 =	_____	Registration: Adults	_____	x _____	\$ 6.40 =	_____
	Children _____	x \$14.00 =	_____		Children _____	x _____	\$ 2.00 =	_____
Lodging: (Air-cond.)	Adults _____	x \$116.90 =	_____	Lodging: (Air-cond.)	Adults _____	x _____	\$16.70 =	_____
	Adults (double) _____	x \$156.10 =	_____		Adults (double) _____	x _____	\$22.30 =	_____
	Adults (single) _____	x \$58.45 =	_____		Adults (single) _____	x _____	\$ 8.35 =	_____
	Children _____	x _____ =	_____		Children _____	x _____	_____ =	_____
(Non air-cond.)	Adults _____	x \$78.05 =	_____	(your own bedding—same price for non A-C)	Adults _____	x _____	\$11.15 =	_____
	Adults (double) _____	x \$116.90 =	_____	(Non A-C)	Adults (double) _____	x _____	\$16.70 =	_____
	Adults (single) _____	x _____ =	_____		Adults (single) _____	x _____	_____ =	_____
Meals:	Adults _____	x \$94.75 =	_____	Meals:	Adults _____	x _____	\$14.75 =	_____
	Children _____	x \$66.15 =	_____		Children _____	x _____	\$10.30 =	_____
	TOTAL _____	2)	_____		TOTAL _____	3)	_____	_____
4. Women's Banquet: # with meal tickets / without meal tickets	_____	x \$2.00 / _____	x \$8.50	4)	_____	x \$2.00 / _____	x \$8.50	5)

YOUTH PRE-CON REGISTRATION

Who— Youth, ages 15-18 (or completed grade 9) Registration Shut-off July 10, 1992
 Where— Camp Wakonda, Milton, Wisconsin Late Registration Fee \$10.00
 When— 5:00 p.m. August 5—1:00 p.m. August 9
 Director— Pastor David L. Taylor
 Cost— \$65.00 Make checks payable to SDB PRE-CON (please do not send Pre-Con fee with Conference registration). Send fee (or pay on arrival), along with this registration form to:
Nathan Crandall, SDB Church, 720 E. Madison Ave., Milton WI 53563

Please bring—sleeping bag, personal items, bathing suit, warm jacket, Bible, notebook. Do not bring—hair driers or radios.

Name: _____ Address: _____
 Home phone: () _____ Home Church: _____
 Transportation by: private car bus
 \$65 fee enclosed Will pay at camp
 I need transportation: to General Conference to _____ (not attending Conference)
 I will make certain I am in good health before leaving for Pre-Con (and Conference) and will not take unnecessary chances in risking the welfare of others or myself.
 I have a medical condition that requires special care. I will bring the appropriate medicines and will inform the staff of possible special needs. Describe if you wish:
****Camper's Medical Information Form (page 18) required; Please send with registration****
 Signature: _____ Date: _____
 Parent's Signature: _____ Date: _____

YOUNG ADULT PRE-CON REGISTRATION

Who— Young Adults, ages 18-35 Registration Shut-off July 10, 1992
 Where— Lake Waubesa Bible Camp, McFarland, Wisconsin Late Registration Fee \$10.00
 When— 5:00 p.m. August 5—1:00 p.m. August 9
 Director— Pastor Dale E. Rood
 Cost— \$65.00 Make checks payable to SDB PRE-CON (please do not send Pre-Con fee with Conference registration). Send fee (or pay on arrival), along with this registration form to:
Clifford Bass, 2557 Hoard Street, Madison WI 53704

Please bring—sleeping bag, personal items, bathing suit, warm jacket, Bible, notebook. Do not bring—hair driers or radios.

Name: _____ Address: _____
 Home phone: () _____ Home Church: _____
 Transportation by: private car bus
 \$65 fee enclosed Will pay at camp
 I need transportation: to General Conference to _____ (not attending Conference)
 I will make certain I am in good health before leaving for Pre-Con (and Conference) and will not take unnecessary chances in risking the welfare of others or myself.
 I have a medical condition that requires special care. I will bring the appropriate medicines and will inform the staff of possible special needs. Describe if you wish:
 Signature: _____ Date: _____

7. If housing off-campus, please indicate: Location: _____
 Phone: _____
8. Transportation assistance is needed between _____ (city) and the Carroll College campus.
 Arrival: Flight # _____ Bus # _____ Date _____ Time _____ (a.m.) (p.m.) Carrier _____
 Depart: Flight # _____ Bus # _____ Date _____ Time _____ (a.m.) (p.m.) Carrier _____

Send form to: Dale Green, 1328 Ruger Avenue, Janesville, WI 53545

Total Registration, Housing, Meals	=	_____
Less amount prepaid	=	_____
Balance Due	=	_____
Checks payable to: SDB Host Committee '92		

Guidelines for Christian Conduct at General Conference

SDB General Conference Regulations and Rules:

Generally, wherever Seventh Day Baptists have held their sessions of General Conference, they have left behind a strong witness for the Christ whom they serve and a spirit of good will because of their high level of morality and attitude of cooperation.

In order to maintain our witness for Christ, in order that our people may be spared from social pressures that might otherwise involve them in unapproved activity, and in order to help conscientious parents and sponsors of young people at Conference to give proper supervision, and out of respect for those who need a good night's sleep in order to fulfill their Conference responsibilities, the following regulations have been drawn up by the Youth Ministries Committee of the Seventh Day Baptist Board of Christian Education and approved by General Council.

- All unmarried young people under 18 years of age in attendance will have their own parents or a sponsor over 25 years of age who are also in attendance at Conference. All young people will be assigned to rooms on the same floor of the same dorm as their sponsors. It is the responsibility of the youth to be certain that if dorm rates are different, the sponsor and youth will cooperatively choose the dorm selected, (i.e. non air-conditioned vs. air-conditioned, etc.).
- Parents or sponsors assume full responsibility at all times for the conduct and discipline of the young people whose sponsorship they accept. Such responsibility does not extend to direct supervision when youth are engaged in a scheduled

Conference activity. But the sponsor's responsibility does cover necessary transportation to and from any activity if not provided. This responsibility includes actions day and night in the dorms.

- Local rules of the school and facility are binding on all Conference attendees unless changed by the Host Committee or the General Council.
- Curfew hours will be established for the consideration of others, for health reasons, and will mean that each individual will be in his own assigned room and quiet at that time. Such consideration should be the sign of a maturing Christian.
- Socializing between boys and girls is to be limited to public areas so that no one may have reason to question even the most innocent of intentions.
- A Disciplinary Council composed of two National Youth Ministries Committee members, two Host Committee members and a member of the General Council shall be established before Conference convenes. The General Council member shall be chairman.
- The Disciplinary Council shall meet at the call of the chairman to deal with infractions of the Guidelines for Christian Conduct. Discussion shall be confidential and shall include input from the person(s) involved (and their adult sponsors in the case of youth). Action requiring discipline may result in the person(s) being required to leave the Conference facility (under the supervision of the adult sponsor) at their own expense.

Attention Youth!

We, the undersigned, have read the General Conference rules and regulations and agree to comply with them during the 1991 Seventh Day Baptist General Conference.

As the parent of _____, I further agree that my child is legally responsible to the undersigned sponsor, and that said sponsor may also make any necessary decisions regarding medical services.

Parent _____ Date _____ Youth _____ Date _____
 Sponsor _____ Date _____

1992 Youth Pre-Con Medical Form

Camp Wakonda, Milton, Wis.

Form to be returned with registration by July 10, 1992

Camper's Name _____ Date of Birth _____
 Address _____
 City _____ State _____ Zip Code _____
 Emergency Phone Number _____

(Parents must fill out and sign this form.)

Date Camper was immunized against: Rubella _____ Diphtheria _____
 Small Pox _____ Polio _____ Last Tetanus Toxoid _____

Does the Camper wear eyeglasses? _____. Is the Camper under a
 doctor's care for any illness? _____. What medication, if any, is
 now being taken? _____. Will this medication be sent to camp? _____

PLEASE TO NOT SEND MEDICATIONS OTHER THAN THOSE ORDERED BY YOUR DOCTOR.

Is Camper allergic to: Bee or insect bites? _____; Poison Ivy,
 Sumac, or Oak? _____; Penicillin? _____; Other
 Medications? _____. Specify _____

Are there any dietary restrictions? _____

Is Camper physically permitted to swim? _____. Any physical
 limitations? _____

Name of Family Doctor _____ Ph.# _____

Has the Camper had: Chicken Pox _____; Measles _____;
 Measles Vaccine _____; Mumps _____; Mumps Vaccine _____.

Has the Camper had or been subject to: Heart trouble? _____;

Convulsions or fainting spells? _____; Rheumatic fever? _____;

Sleepwalker? _____; Bladder or kidney trouble? _____;

Asthma or wheezing? _____; Frequent stomach upsets? _____;

Serious illness (specify) _____;

Serious operations (specify) _____.

EMERGENCY TREATMENT AUTHORIZATION

In case of emergency I hereby give permission to the Physician selected
 by the camp director to hospitalize, secure proper treatment for, and
 order injections, mediations, anesthesia or surgery for my child as
 named above.

Signed _____ Dated _____



the BEACON

Produced by the Youth Committee of the Board of Christian Education
 For and by members of the SDB Youth Fellowship

May 1992

Church, Sabbath, enhance goals

ings continue. I hope my experi-
 ences will benefit you.

hill Academy helped to reinforce
 my desire to pursue a career in
 business.

Personal goal statement

As a 17-year-old high school se-
 nior, like most young people, I have
 several goals in mind. Many of us
 have dreams about what we want
 to do and where we want to go. All
 of the possible directions in which
 one may go makes it difficult to
 choose.

However, I feel an assurance
 that I will achieve my goal of a de-
 gree in business. My faith has al-
 ways been strong. I am very active
 in my local church. Many of the
 things I have learned and accom-
 plished there will help me through-
 out my life, as well as during my
 college years and later in business.

For example, I have played the
 piano for a number of years and am
 responsible for the music for ser-
 vices, weddings, and other special
 church activities. I served one year
 as secretary and two years as cap-
 tain for the Pathfinders Organiza-
 tion (a Christian youth organiza-
 tion). Currently, I serve as youth
 representative on the local Church
 Board and as assistant music direc-
 tor. All of these activities have
 helped to develop my decision-
 making skills.

During the summer following
 my junior year of high school, I at-
 tended the Churchhill Academy at
 Westminster College in Fulton, Mo.
 The two business classes that I
 took while attending the Church-

Unusual circumstances

The only significant circum-
 stance affecting my participation
 in school activities comes from my
 membership in the Seventh Day
 Baptist denomination. My local
 church, the Sabbath Day Baptist
 Church of Central, Mo., is a mem-
 ber of this 350-year-old Protestant
 denomination. We believe the sev-
 enth-day Sabbath mentioned in the
 Bible is Saturday. We hold this day
 as a "holy day" from sunset Friday
 until sunset Saturday.

As the church's assistant music
 director and youth leader, I am re-
 sponsible for a variety of activities
 which occur primarily on Saturday,
 although not necessarily limited to
 that day. We also believe that all
 non-church activities engaged in on
 the Sabbath should be limited to
 helping those in need and doing
 good. We do not participate in secu-
 lar activities on this day. This has,
 on occasion, prevented my taking
 part in some extracurricular activi-
 ties or holding some offices at
 school.

While I may have missed out on
 some school-related activities, I feel
 that I have gained good experiences
 by accepting responsible roles and
 positions in my church. My matu-
 rity, self-confidence, and worth
 have only been enhanced by my
 situation. *SR*

An open letter to high school stu-
 dents from Sheri D. Zeller, Sabbath
 Day Baptist Church of Central, Mo.

One of the many things we have
 to do as seniors is to fill out college
 enrollment forms and apply for
 scholarships. This is important if
 we want a scholarship, but it is
 more important for another reason.
 It gives us, as Seventh Day Bap-
 tists, an opportunity to share the
 blessings of the Sabbath obser-
 vance.

I did not realize the significance
 of this until I began to complete one
 of the forms, and it asked me to
 make a personal goal statement.
 One part of the statement asked
 me to explain any "unusual circum-
 stances affecting my participation
 in school activities." I am so used to
 keeping the Sabbath that, at first,
 I didn't see this as being anything
 unusual. Then, it hit me. My school
 activities had been affected by this
 belief.

So, for all the people at the col-
 leges and universities to which I
 applied, the people reviewing the
 scholarship applications, and any-
 one who may choose to read it, my
 personal goal statement contains,
 of necessity, a Sabbath witness.

The following is part of my state-
 ment. I have been accepted at Cen-
 tral Missouri State University and
 will receive a scholarship from that
 university. It works! God's bless-



FOCUS on Missions

by Kirk Looper

Supporting our harvest workers

One of the more enjoyable duties of my job is passing along "greetings" and "thank yous" from our Missionary Society workers and contacts around the world. They greatly value your gracious support in prayer, encouragement, and finances. This past month I received several such communications.

Ian and Trudy Ingoe would like to extend their thanks "to all people who helped support us in Malawi through prayers and letters." They spoke often of their gratitude for that support as I visited with them in New Zealand. Ian is headed for school and has a long, hard road ahead in these next few years. Again, we need to keep this young couple in our prayers.

Back in Malawi, life is charging forward. Pastor Royal Mkandwire is heading into a period of uphill work. The first task is to hold the people together in the SDB churches. A drought has hit Central and South Africa. The results are yet to be seen, but the future appears dim. We may need funds to help our people through some hungry times.

Second, Pastor Ronald Barrar from Auckland, New Zealand, is going to be in Malawi to help with the mission work and the school they plan to start in Blantyre. They need to accomplish a lot of work over a short period of time. Speaking of the school and the surrounding area, study books and Bibles are needed in Malawi, Zimbabwe, and Nigeria. For more information, contact the African Committee or the Missionary Society office.

We have word that Daryl and Barbara White will soon be attending a church meeting in Mexico.

"The harvest is so great, and the workers are so few...

so pray to the One in charge of the harvesting, and ask Him to recruit more workers for His harvest fields."



This will be our first contact with the church leaders in Mexico for many months. We hope that the visit will spark a growth trend among the churches there. Paul Robles will serve as an interpreter and consultant. We need to keep these people in prayer as they step out for God into a troubled ministry. Our thanks go to the Denver church and the Mid-Continent Association for their part in supplying finances toward this ministry.

I have noticed how several individuals, churches, and Associations really get involved with ministries that spread the Gospel to other countries and help in training leaders. I did not know that so many were involved. Along with the

funds we supply, some leaders we send to the field get financial support from their churches and Association. Many workers also use their personal funds for the mission work. I appreciate their dedication and awe at their sacrifice.

Like Africa, we hear of problems in Jamaica about the need for food and moneys to help with expenses. In Jamaica, the average person lives on about J\$180 per week. In U.S. currency, that equals \$7.82. A loaf of bread costs J\$15, one pound of codfish costs J\$35, and they are willing to pay J\$25 for a subscription to *The Helping Hand*. A two-bedroom home/apartment costs about J\$2,000 each month. Compare that to the riches we take for granted.

We have no full-time pastors or denominational employees in Jamaica. For their Conference president to go full-time, it may cost as much as J\$1,900. That is equal to US\$840. We would like to see President O.G. Palmer have a budget of US\$1,200 to enable him to travel from church to church, coordinating the programs they have developed. This would bring continuity throughout the islands. If you need information, or care to send contributions, get in touch with the Americas Committee or the Missionary Society.

The missionary fields remain in need of help. We have no missionaries in the fields at this time, but we continue to work with many fields, some of them new. We ask that you support our efforts and programs with prayer, encouragement, and, if possible, finances. May God bless you for your efforts to share His Beloved Son. *SR*

SR Reaction

Sabbath Recorder Editor:

Whereas the triune doctrine rests on resolutions about the "homocousian" (nature, essence) of God and Christ, and the resolution of the "filioque" issue (does the Holy Spirit emanate from the Father or the Son?) settled 50 years after the homocousian debates... and,

Whereas many Seventh Day Baptists and some Seventh Day Baptist pastors (ordained) do not accept the homocousian theory included in the recently adopted SDB Statement of Belief... and,

Whereas not one of the Seventh Day Baptist Statements of Faith or belief dated 1833 (52), 1880, 1917, 1937 offer the triune doctrine... and,

Whereas a lesson study in the Fall 1990 issue of *The Helping Hand* is devoted to the triune doctrine... and

Whereas the February 1992 issue of *The Sabbath Recorder* features the topic "The Trinity"... and,

Whereas some of the statements about the trinity in the February 1992 issue of *The Sabbath Recorder* are so full of holes one might observe that they could be classified as Swiss cheese rhetoric,

Perhaps *The Sabbath Recorder* ought to publish an issue of full-length trinitarian rebuttals.

Please not just letters to the editor and not a trinitarian author!

Lest there be misunderstandings, to deny the trinitarian theory does not thereby mean that one does not believe in the Father, the Son, or the Holy Spirit.

Yours in Truth,
Pastor William Vis
West Palm Beach, FL

Dear Kevin,

I want to thank you for your February 1992 issue of *The Sabbath Recorder*. The articles on the Trinity reflected conservative views and were a help to members and friends of our church in understanding the Trinity.

In His Grace,
Pastor Dennis L. Palmer
Lake Elsinore, CA

Pearls, (cont. from p. 10)

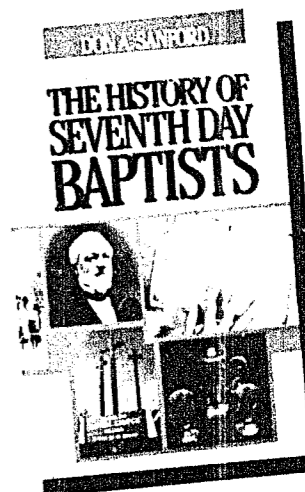
think of the heavenly home and of all the peace and joy of our Father's house. I think you know what I mean. I mean the Sabbath day.

A long, long time ago, God gave the Sabbath to the world. He set it at the end of the week to mark for us the passage of time. And that it might stand through all time as a token of his love and as a reminder of his care, he blessed and hallowed it. He asks us not to do any work on the Sabbath, but to take time to be still and listen. And as we are quiet on God's holy Sabbath day, we can hear him speak to us. We can think of the home over there; but we can think also of this world as the home of our Father, in which we can live happily with him. The Sabbath is the symbol of God's abiding presence. God is in this world. That is what the Sabbath says to us.

Of course we should think of our heavenly Father every day. Many times a day we can think of his goodness. But there is no day that can help us to think of him as the Sabbath can.

It is the clock which my father gave me, the one which I used to see him wind every night when the day was done, that brings my father to mind, and the happy memories of home. It is the day which God placed at the end of the week and which he blessed in a special way, that brings God nearest to us in our thoughts. The Sabbath day reminds us of God's love as no other day can. In the dawn of every Sabbath day, God says to his children, "I am still here." Every week, as the Sabbath comes around reminding us of our Father's loving care, let us find some time to be quiet and feel his presence and receive his blessing. *SR*

It's Here!!



Don Sanford's *A Choosing People* has arrived.

Order your 448-page hardcover copy today.
\$25 postpaid. Send to:

SDB Historical Society
P.O. Box 1678
Janesville, WI 53547

One person can make a difference

Dear Editor,

In the past three months I have had a little correspondence with the American Bible Society which enhanced my appreciation of their spirit and work.

I purchased a copy of their New Testament in contemporary English. A footnote on Rev. 1:10 reads, "Lord's day, the day when Jesus was raised from death, and when Christians worship." I courteously suggested that such a note does not leave any room for the large number of Christians who keep the Sabbath.

I think I also gave my view that Rev. 1:10 probably does not refer to a day of the week, but the distant Day of the Lord which is pretty much the theme of Revelation. I also noted in their word list: "Sabbath, the seventh day of the week when Jews

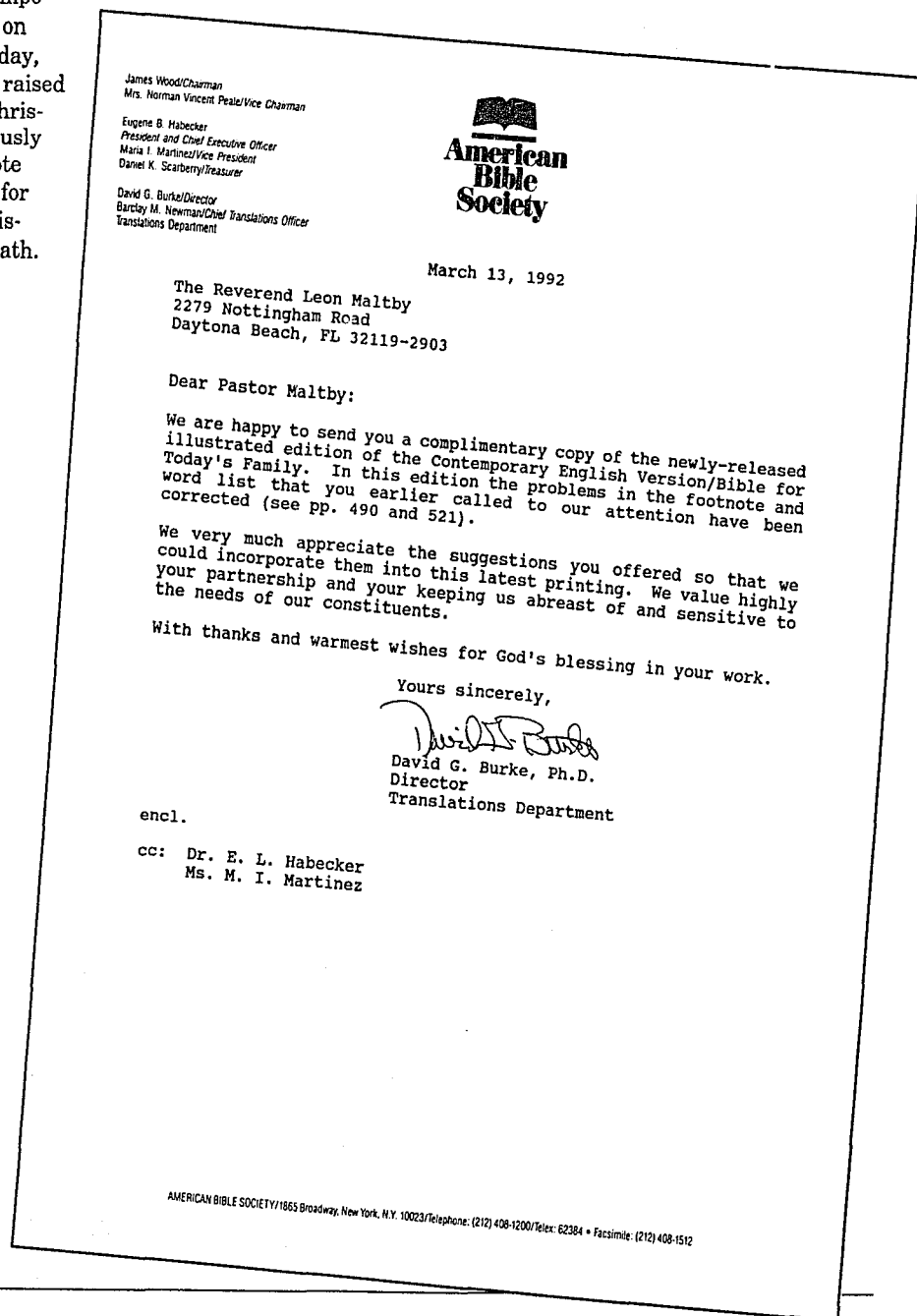
worship and do not work, in obedience to the *third* commandment." (Should be fourth.)

Enclosed is the correspondence regarding these suggestions. I hadn't expected compliance so soon, but a few days ago I received a new

illustrated edition with the corrections. They sent it by first class mail (\$4.10).

The note on Rev. 1:10 changes to, "when many Christians worship."

—Leon Maltby



Young people play a big role

by Mae Bottoms

Things are happening at the Alfred Station, N.Y., SDB Church, and we are happy to share some of our news with *Sabbath Recorder* readers.

The March 7 worship service included a celebration in which four persons were baptized. These were Rachel Chroniger, Jeff Dailey, Kelly Dailey, and Bruce White Jr. The topic of Pastor Kenneth Chroniger's baptismal meditation—"What Does Hinder Me?"—came from Acts 8:25-31. One hundred persons shared in this special worship service.

Another worship highlight occurred on February 8 as we celebrated "Youth Sabbath." Our

**Our youth
are our future—
and they are
very much a part
of our present
at Alfred Station.**

youth are our future—and they are very much a part of our present at Alfred Station.

"Be Prepared," based on Mark 8:14-21, was the topic of the sermon brought by Andrew Camenga. Andrew is a senior at Houghton College and is planning to enter seminary this fall to prepare for a Seventh Day Baptist ministry.

In addition to the Senior Choir anthem, the youth provided special music with the anthem, "I Love You, Lord." This was led by Peggy Sutton and accompanied by

Heather Chroniger on the piano. Also, Voni Davies and her daughter, Maureen Wilsey, presented a flute and clarinet duet.

Sixteen young people of junior high and high school age participated in this worship service. Jason Hallet brought the children's message; Jaime Chandler made announcements; Nichole White announced hymns; Alex Schillaci lit the candles; Bruce White and

Heather Chroniger were greeters; Tim Sherbert rang the church bell; Chris Sherbert and Rachel Chroniger led the call to worship and responsive Scripture; and Angela Chroniger and Rachel Flaitz were ushers.

Attendance at the "Youth Sabbath" service was 75. Average attendance at the Alfred Station church during the past six months is 70. *SR*

"Conscience" under review

The following appeared in the January 1992 issue of The Baptist Quarterly, Journal of the Baptist Historical Society, Oxford, England. B.R. White is the Society's president.

Book review

Don A. Sanford, *Conscience Taken Captive*, Seventh Day Baptist Historical Society, Janesville, Wisconsin, 1991. 82pp. \$3.00

Readers will find this a fascinating account of a group of Baptists who did not survive in England, but have continued to develop in the United States. The Seventh Day Baptists (not to be confused with the Seventh-day Adventists) represent a further Baptist attempt to reconstitute what they believed to be the one Biblical model for the Christian Church.

From the beginning, they rejected any central authority since this seemed to them to threaten the Biblical requirement for the

autonomy of the local congregation. It was not until 1929 (p. 54) that a denominational centre was built. Growth recently has been real: 36% of the churches listed in the 1990 Yearbook of the denomination were founded after 1970.

Unease with interdenominational Councils on "biblical, theological and political grounds" led to a withdrawal from the ecumenical movement but the Seventh Day Baptists have stayed firmly within the Baptist World Alliance. This is an interesting book pointing to other valuable sources for the further study of the Seventh Day Baptists. It is to be followed by a more substantial volume, *A Choosing People: the History of the Seventh Day Baptists* by the same author, to be published by the Broadman Press in April 1992. Orders for the present volume should be addressed to: Seventh Day Baptist Historical Society, 3120 Kennedy Road, P.O. Box 1678, Janesville, WI 53547-1678.

—B.R. White

December	\$710,634
November	\$651,414
October	\$592,195
September	\$532,975
August	\$473,756
July	\$414,536
June	\$355,317
May	\$296,097
April	\$236,878
MONTHLY GOAL	\$177,658
March	March Giving Investment Income (est)
February	February Giving Investment Income (est)
January	January Giving Investment Income (est)

1992 income needed—\$710,634.
Per month gift income needed—\$28,003.
Total needed each month—\$59,219.50

Births

Happle.—A daughter, Amanda Sue Happle, was born to Fred and Kathy Happle of Oneida, NY, on January 12, 1992.

Barany.—A son, Benjamin Paul Barany, was born to Pastor Richard and Linda Barany of Sherrill, NY, on February 1, 1992.

Lawhead.—A son, Joseph Robert Lawhead, was born to Robert and Beth Lawhead of Battle Creek, MI, on February 13, 1992.

Schleusener.—A son, Matthew David Schleusener, was born to Paul and Marion (Jones)

Schleusener of Diamondale, MI, on February 27, 1992.

Park.—A son, Jackson Alexander Park, was born to Jerry and Wendy (Warner) Park of Virginia Beach, VA, on February 27, 1992.

Accessions

Alfred Station, NY
Kenneth Chroniger, pastor
Joined after baptism
Rachel Chroniger
Bruce White Jr.

Miami, FL
Andrew Samuels, pastor
Joined after testimony
Kenneth Adderley
Ronald Arneaud
Ingrid Arneaud

West Palm Beach, FL
William Vis, pastor
Joined by letter
Rev. Earl DeLand
Persus DeLand

Marriages

Ayars - Brown.—Rex Ayars and Lois Brown, who reside at the Cumberland County Medical Center, Bridgeton, NJ, were united in marriage in the chapel on March 10, 1992. Pastor Emeritus Charles H. Bond officiated.

Obituaries

Maxson.—Susie E. Maxson, 87, died on July 12, 1991, at Rock Haven Nursing Home, Janesville, Wis., following a long illness.

She was born on March 1, 1904, in Farina, Ill., the daughter of George G. and Rena (Rogers) Green. She married Russel Maxson on April 7, 1939, in a double wedding with her sister, Mildred.

Susie attended Milton (Wis.) College for two years and later received a teaching degree from Illinois State Normal University. She taught school in the Farina area until moving to Milton in 1945. She continued teaching at Big Foot, Wis.; Harvard, Ill.; and South Beloit, Ill. Susie was a member of the Milton SDB Church, the SDB Women's Board, and the Milton Avenue Homemakers Club.

Survivors include her husband, Russel, of Milton; a foster son, Laverne Lucksinger, of Milton; three brothers, Maurice of Strong Hurst, Ill., George of Monticello, Ill., and Clark of Decatur, Ill.; and two sisters, Marian Lewis of Riverside, Calif., and Mildred Harwood of Granville, N.Y. She was preceded in death by four brothers—Byron, Frank, Paul, and Ralph.

Funeral services were held on July 17, 1991, at the Milton SDB Church. Burial was in Milton Junction Cemetery.

Kerr.—Tacy Kerr, 98, formerly of Milton, Wis., died on December 19, 1991, at Rock Haven, Janesville, Wis.

The former Tacy Eaglesfield was born on December 11, 1893, in Berlin, Wis. She lived in Milton for many years, retiring from the Burdick Corp. in 1959 after 35 years. She was a member of the Milton Seventh Day Baptist Church.

Survivors include two daughters, Mildred Severance of White Bear

Lake, Minn., and Gertrude Airis of Janesville; one son, John, of Janesville; 11 grandchildren, 19 great-grandchildren, and three great-great-grandchildren. She was preceded in death by her parents; her husband, Woodard W. Kerr I; one son, Woodard W. Kerr II; one grandson, Woodard W. Kerr III; one sister, and three brothers.

A memorial service was held on April 11, 1992, at the Milton SDB Church. Burial was in Milton Lawns Memorial Park.

Newman.—Beverlee Rosetta Newman, 42, of Miami, Fla., passed away on January 18, 1992, after a brief illness.

She was born on January 22, 1949, in the parish of Trelawny in Jamaica, West Indies, the only daughter of Herman and Ann Newman.

While attending Westwood High School, Beverlee was baptized in the Wakefield Seventh Day Baptist Church. After leaving high school, she launched her nursing career by studying at the Queen Elizabeth Nursing School in England. She relocated to Canada, later moving to Little Rock, Ark., and then Miami.

Beverlee was employed at the Mount Sinai Medical Center, Miami. She loved her work and provided excellent care for all of her patients. Employers, colleagues, and patients had the highest regard for her compassion, efficiency, and dedication. She was always willing to go beyond the call of duty.

In 1989, Beverlee became a member of the Miami SDB Church, where she was active until her death. She served the church as assistant Sabbath School director, Sabbath School teacher, and church treasurer. She always had a radiant smile, found time to help others regardless of how busy she was,

and regularly sought ways to share her faith.

Survivors include her mother, Ann; one son, Victor; one daughter, Michelle; three brothers, many cousins, and other relatives. She was preceded in death by her father.

Services were held on January 27, 1992, at the Miami SDB Church. Officiating were Pastors Andrew Samuels, William Vis, and Kenneth Adderley. Burial was at Dade Memorial Park.

Williams.—Mary Emma Williams, 68, of Verona, N.Y., died on February 1, 1992, in University Hospital, after being stricken at home.

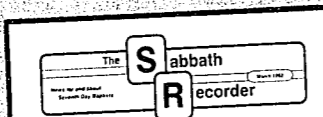
She was born on June 2, 1923, in Hornell, N.Y., the daughter of Clark E. And Ella (Witter) Stillman. On August 15, 1942, she married Orville A. Williams.

Mary had lived in Verona since 1947. She was a member of the Verona Seventh Day Baptist Church, and was a member of its Ladies Aid and Pulpit Committee. She had formerly served on the Verona Council of Churches. Mary was loved by everyone. She had a special love for the Lord, and she shared it with all who knew her.

Survivors include her husband, Orville; two daughters, Sharon Smith of Westernville, N.Y., and Bonnie Williams of Loveland, Colo.; three sons, Richard D. of Verona, Garad A. of Canastota, N.Y., and Larry A. of Loveland; 10 grandchildren; and several nieces and nephews. Also surviving is a special aunt, Delberta Greene of Adams Center, N.Y. (Mary lived with her aunt from age 6 until her marriage.)

Funeral services were held on February 5, 1992, at the Verona SDB Church. Burial was in New Union Cemetery.

cont. next page



Please—

remember

our needs,

to help meet

your needs.

Our Boards and Agencies

— An Alliance of Ministry —

Clarke.—Charles S. Clarke, 87, of Andover, N.Y., died on February 2, 1992.

Born on April 29, 1904, he was the son of William D. and Ethel Z. Clarke. On December 19, 1924, he married the former Doris L. Clark of Whitesville, N.Y. She died in 1985.

For more than 70 years, Charles was a member of Seventh Day Baptist churches in Independence and Alfred Station, N.Y.

Survivors include one son, William, of Marion, N.Y.; one daughter, Sally Marston of East Sound, Wash.; one sister, and three grandchildren.

The Rev. Kenneth Chroniger, pastor of the Alfred Station SDB Church, officiated at his funeral service. Burial was in the Independence Cemetery.

Chapman.—Bernice Chapman, 85, died on February 12, 1992.

The former Bernice Brewer was born on May 3, 1906, and married Orv Chapman on July 17, 1943. She attended Riverside (Calif.) Community College in 1924 and graduated from Milton (Wis.) College in 1926.

Bernice did volunteer work for the American Sabbath Tract Society at the Seventh Day Baptist headquarters in Plainfield, N.J. In 1933, she moved back to Riverside and started teaching. She taught for 37 years. She had been a member of the Riverside SDB Church since 1916.

Survivors include one daughter, Connie; one son, Dale; two grandchildren, and one great-grandson.

Stebbins.—Frank J. Stebbins, 93, of Dodge Center, Minn., died on February 17, 1992, at Methodist Hospital in Rochester, Minn., after a brief illness.

He was born on December 25, 1898, in Ashland Township, Dodge County, Minn., the son of Harry and Bernice (Dagget) Stebbins.

He attended Ashland Township schools. On December 16, 1920, he married Leta Langworthy in Ashland Township. She died on October 22, 1991.

Frank farmed until he retired and then was employed by Green Thumb, Inc. of Dodge County. He was active in the Dodge Center Senior Citizens and was a member of the Dodge Center Seventh Day Baptist Church. He was baptized and joined the church at age 80. His mind remained clear and sharp until the end.

Survivors include four daughters, Dorothy Lippincott of Elwood, Neb., LaVon Phelps of Rochester, Margie Majors of Leander, Texas, and Shirley Stoeckel of Dodge Center; two sisters, Gertrude Swall and Frances Johnson, both of Dodge Center; one brother, Harry Stebbins of Dodge Center; 13 grandchildren, 29 great-grandchildren, and three great-great-grandchildren. He was preceded in death by his wife, three brothers, and three grandchildren.

A brief prayer service was held on February 19, 1992, with Pastor Wayne Babcock (the pastor who baptized Frank) officiating. The funeral service was held on February 20, 1992, in the Dodge Center SDB Church, with Pastor Dale E. Rood officiating. Burial was in Riverside Cemetery, Dodge Center.

Bruno.—Ruby (Burdick) Bruno, 81, of Pawcatuck, Conn., died on February 20, 1992.

She was born on June 17, 1910, in Rockville, R.I., the daughter of the late John E. and Marguerite (Ferguson) Burdick. She had worked for 25 years at the George C. Moore Co. in Westerly, R.I. Ruby was a member of the Stonington (Conn.) Golden Agers and was a 71-year member of the Pawcatuck SDB Church in Westerly.

Survivors include one son, Michael J.; three daughters, Mary

Ravenelle, Norma Shea, and Ann Baton, all of Pawcatuck; one sister, Edna Coon of Preston, Conn; 14 grandchildren, and 15 great-grandchildren. She was preceded in death by one son, Louis P.

Funeral services were held on February 22, 1992, at the Gaffney-Dolan Funeral Home in Westerly, with her pastor, the Rev. David Taylor, officiating. Interment was in First Hopkinton Cemetery, Ashaway, R.I.

Godish.—Joseph W. Godish, 77, of Bridgeton, N.J., died on March 10, 1992, in the South Jersey Hospital System, Bridgeton Division, where he was a patient for six days.

The husband of Elvira E. (Kluga) Godish, he was born in Simpson, Pa., and moved to Bridgeton in 1938. He lived on Seeley-Jericho Road since building at that address in 1940. He worked for Wheaton Industries in Millville, N.J., for 25 years before retiring in the mid-1970s.

In his younger years, Joseph was a member of the Civilian Conservation Corps in Pennsylvania and was a former member of Local No. 322 Loyal Order of Moose. He was a member of the Marlboro, N.J., Seventh Day Baptist Church.

In addition to his wife, Elvira, he is survived by five sons, John of Upper Deerfield Township, N.J., Joseph Jr. and Michael, both of Florida; Jesse of California; and Frank, at home; two daughters, Leona Snyder of Voorhees, N.J.; and Joanne Mason of Bridgeton; and 17 grandchildren. He was predeceased by three brothers, Frank, Peter, and Michael; and by a sister, Mary Godish.

Services were held on March 13, 1992, at the Freitag Funeral Home, Bridgeton, with the Rev. Melvin F. Stephan of the Marlboro SDB Church officiating. Interment was in the Marlboro SDB Cemetery.

KEVIN'S

CORNER

It's been something that I've enjoyed doing since childhood. You could call it a "gift"; a "knack"—a "nuisance"?

Confession: I've always enjoyed putting different words to familiar tunes.

Some early "targets" were advertising jingles; then, it grew to more involved hit tunes off the radio and records.

When I turned to the Lord, I trashed or sold most of my secular music collection, and got into His music.

So, why not write musical words according to His Word? You know, really grow up and switch from hit tunes to His tunes.

The Lord blessed me abundantly by giving me His words as I wrote new hymns for my ordination. Each of my belief statements was "capped off" with another belief statement, in rhyme, set to music. I look back on that day with great joy.

I was tempted to sneak in a hymn to the contest judges—but disqualified myself from the competition. Besides, Don Sanford's books and Parker Pens are quite accessible to me here in Janesville.

I'd like to share two Sabbath hymns for your use and His glory.

"On This Day You Ceased Your Labor"

*Tune: Regent Square
("Angels from the Realms of Glory")*

On this Day You ceased Your labor,
On this Day Your work was done.
Author of this blessed favor
We observe as ages run;
Thank you, Father!
Thank you, Jesus!
And the Spirit Three in One!

Keep the Sabbath as commanded,
Six days labor then we rest;
To the Lord we give the Seventh:
Show'r's of Blessing manifest!
Just as God did,
At Creation;
Made it Holy, made it Blest.

There remains a restful Sabbath
For the people of the Lord—
Strive to follow His example,
Giving peace we can well afford!
Just as God did,
At Creation;
Re-creation our reward! Amen.

© 1985 by Kevin Butler

"On the Sabbath, Working Ceases"

*Swedish Melody: Tryggare Kan Ingen Vara
("Children of the Heavenly Father")*

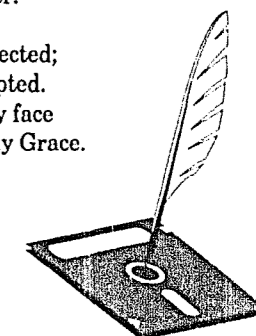
On the Sabbath, working ceases
As Thy Holy Spir't releases—
Sweat of brow and working dry land
Turned to thoughts of gifts from Thy Hand.

From the first day of creation
Thou hadst planned our destination;
Adding Sabbath to Thy story
For a glimpse of time in Glory.

After six days of Thy labor,
How we thank Thee for Thy favor.
Granting time, we gladly render
Giving glory to the Sender.

On the Sabbath, we're connected;
May our worship be accepted.
Joined together seeking Thy face
On this Day—a gift of Thy Grace.

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A decade in Janesville—
The move from Plainfield
Pictorial tour of the Center
A fresh look at nature

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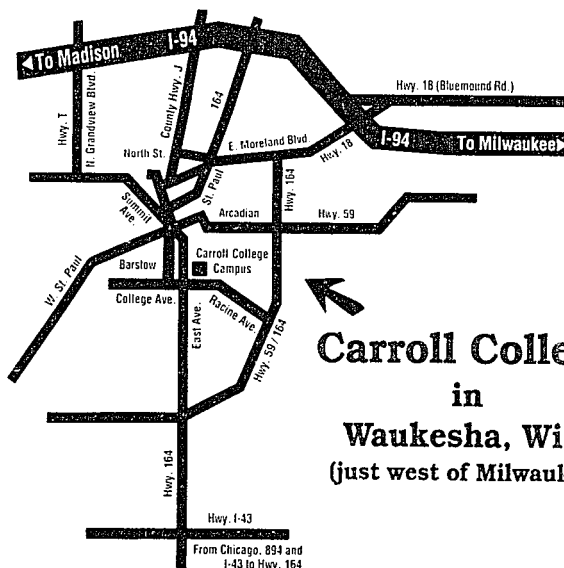
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ACCOMPLISHED

This year's Conference children's musical is, "Mission Accomplished." It will encourage us all to be a "missionary" wherever God needs us.

Written by Lannette Calhoun, tapes may be ordered for \$10 from her. Send her an audition tape of you singing a hymn, or "Jesus Loves Me," if you would like a solo or speaking part.

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